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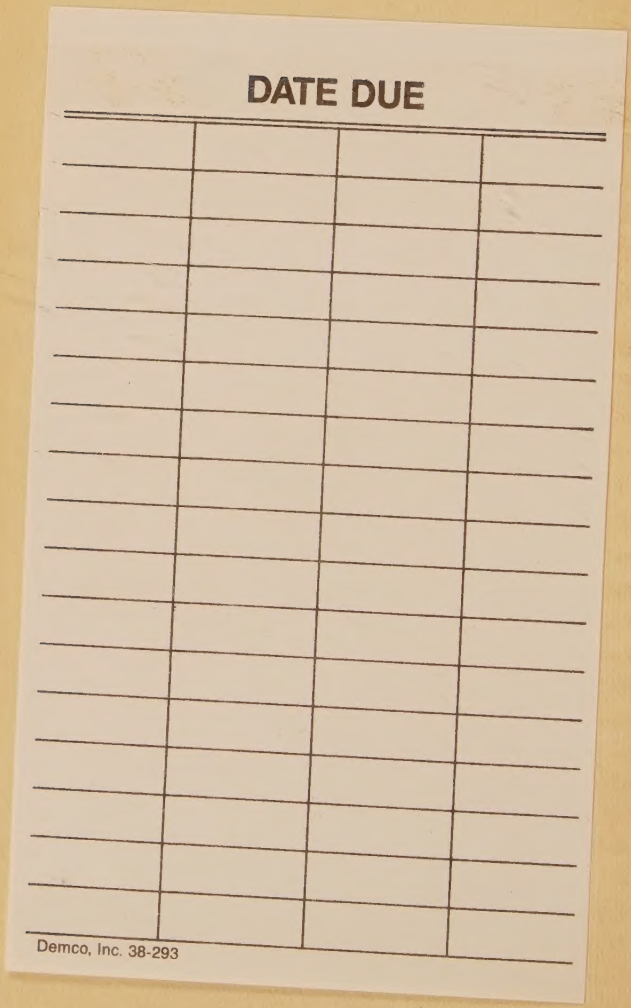

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THEOLOGICAL ENCYCLOPAEDIA

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THEOLOGICAL ENCYCLOPAEDIA

An Introduction to the Study of Theology

By

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PREFACE

THE writer has been lecturing on Theological Encyclopaedia for seven sessions to theological students during the first term of their course. The text-book he has followed is Dr. James Drummond's *Introduction to the Study of Theology*. At first he followed this work somewhat closely, but as he found himself drifting further and further away, he decided to prepare a little book of his own, especially since Drummond's work was out of print.

He cannot, however, bid farewell to Drummond's book without acknowledging his indebtedness to it. He has found it very useful both for the guidance it has afforded him in lecturing, and the suggestions he has derived from it for his own work.

But he owes more to the discussions of the classroom and to the criticisms of seven generations of students than to any single book he has read on the subject, although he acquainted himself with all the English and a number of German works bearing on this branch of theological science.

He regards Theological Encyclopaedia as a

formal study, for reasons to be explained in the sequel. But for purposes of illustration he refers now and again to the subject-matter of the various branches of Theology, and the careful reader will see that this has not been done at haphazard. His only justification for departing slightly from the purely formal treatment of the subject is the fact that he found it very useful to do this in his lectures.

The work is intended as a help to students *at the very beginning* of their systematic study of Theology. And, seeing that the formal treatment of the subject is followed, it is clear that the book will consist mainly of definitions.

Sincerest thanks are tendered to Professors J. O. Jones, and W. B. Stevenson (Bala), A. S. Peake (Manchester), and A. E. Garvie (London), for reading through the manuscript of this little book and for useful suggestions (but, of course, the writer alone is responsible for the views expressed in it).

The Bibliographies are not intended to be exhaustive, and the books mentioned are mainly English. The lists appended to Chapters IV. and V. (*Hinduism and Buddhism*) were prepared by Vice-Principal Ellis Edwards, that to Chapter VI. by Professors W. B. Stevenson and R. H. Richards, and that to Chapter VII. by Professor Hugh Williams, all of whom receive warmest thanks.

PLAS-YN-DRE,
BALA.

INTRODUCTION

THEOLOGY is not so much the name of one science as of a group or family of sciences bound together by a single and co-ordinating idea. As a consequence, the discipline or department of study denoted by the terms "theological encyclopaedia" is not only that circle of the sciences which theology connotes and which the theologian ought to cultivate; but it also describes these sciences as built up into a body, and in their collective being so defined and delimited as to be a sort of map of the field he has to work in. It thus exhibits these sciences both in their relations to each other and to cognate branches of knowledge.

Now the studies which the theologian must pursue are at once philosophical and philological, speculative and scientific. They signify that he must be both a thinker and a scholar, a man who can follow his researches in a philosophical spirit and a scientific temper to ends which reason justifies and to conclusions which faith accepts. The ideas he starts with are the profoundest in the

whole region of human thought. They concern the being, the attributes, the character, and the ends of God ; the nature and the destiny, the promise and the potentialities of man, his existence in the present, and the possibilities bound up with his future ; the truth, the function, and the history of religion. These are philosophical ideas, of a kind, too, which both covers the whole field of speculation and justifies the saying of Sir William Hamilton : "That no question emerges in theology that had not before emerged in philosophy."

But it is not possible that the theologian should remain satisfied with a philosophical discussion of abstract ideas. It is needful that he consider how they stand related to history ; in what forms man has, in the varied stages of his development, laboured to express them ; while acting under the stimulus supplied, partly, by the nature and the society within which he has lived, and, partly, by the past behind and the future before him, as well as the physical conditions amid which he and his society have dwelt and worked. The affinities of theology, when it reaches this point, are with what we have learned to call Anthropology and the History of Religions, or the studies that bring into prominence the spiritual growth and behaviour of man.

But to deal with these vague and general terms

will not and ought not to satisfy the Christian theologian. He has a country and a religion of his own; and these it is necessary for him to understand and interpret. Hence his study of religion becomes a study in a special religion, though, primarily, in its historical being and progress. The history of his religion is for its creative or formative period contained in certain sacred books; and these introduce him to the ideas of Revelation and the persons through whom it comes. He must know, then, the books which contain the Revelation and narrate the history of the revealing process and persons; and in order that he may know these, the theologian must become a philologian, and master Hebrew, or the language of the Old Testament; Greek, or the language of the New Testament; and Latin, or the language of the scientific theology of the West. But the mastery of these tongues only fits him for higher work, and especially for the interpretation of the Old and New Testaments. Here he must begin with introductory discussions concerning their writers and the conditions of origin, their authenticity and veracity, their reality and ideal value, the credibility of the books and the history they narrate, the constituent ideas of the religion expressed in the books and by means of which they have lived and done their work in the world. And then by the help of the languages he has acquired he must

attempt the exegesis of their thought and the interpretation of their theology. But he interprets the sacred literature only that he may turn to the history which links his own day with the times when the literature he counts sacred ceased to be written or augmented, and when the religion he believes took shape in a society it created and in men whose characters and faith it formed. Hence in connexion with its history he has to consider the idea, the institution, the constitution, the beliefs and the functions of the Church. He has to examine and describe the Ethics which ought to be the law of its life, as well as the thought it has attempted at various times to express and by means of which it has striven to articulate the truth of God as it has been apprehended by the best religious minds in past ages. The theologian must also be prepared to understand not only the history of the Church but the symbols or creeds in which its varied branches have confessed their faith, to compare these with each other, to ascertain what they mean and whether they any longer can be held to represent the thought and faith of his own day.

It is impossible that any man can pursue this large course of study without the help of experienced guides, who have trod the way before him. To give this help is what my friend and former pupil Mr. E. O. Davies, tries to do in this book. He does

not mean that every man is to study the whole province of theology, and to grow a shallow talker concerning what he has found in its vast and varied fields ; but he does mean that the student ought to know the ground and the sciences which cover and occupy it before he selects any single part as the region he ought specially to cultivate. The specialist has a necessary function in theology, as he has in other fields of inquiry ; but in order that he may pursue his investigations with intelligence, and know whither they lead, he must have surveyed the field beforehand, and made himself acquainted with the relations in which the sciences that constitute his special group stand to each other, and in which theology conceived as a constituted whole, stands to the related sciences or the collective and co-ordinated realm of knowledge. As this is his purpose—and a very excellent purpose it is—I can only hope that his book may fulfil its function, guide the mind of his own students in particular and of students of theology in general, and induce them to consider the field of theology as a whole before making selection of any special part as that in which they can labour with most assured promise of success.

A. M. FAIRBAIRN.

THE FUNCTION AND VALUE OF THEOLOGICAL ENCYCLOPAEDIA

CHAPTER I

THE FUNCTION AND VALUE OF THEOLOGICAL ENCYCLOPAEDIA

BEFORE beginning to study in detail and in their natural order the various departments of a science it is well to have some knowledge of it as a whole. Take the science of Geology, for example. It comprises various departments—Dynamical Geology, Structural Geology, Physiographical Geology, Historical Geology. And it will be very useful before undertaking the detailed study even of Dynamical Geology to know something of the other departments. Take, again, Philosophy. It too comprises various departments—Psychology, Logic, Ethics, Epistemology, Ontology. And here again it will be very advantageous before entering upon a course in, say, Psychology, to have some knowledge of the other departments. Most works, consequently, on that subject begin by comparing and contrasting it with the other departments of Philosophy.[1] The

[1] See Stout, *Manual of Psychology*, p. 4.

same thing applies to Theology. It also comprises several departments. And a student, before beginning the minute examination of these in their natural order, ought to know something of Theology as a whole. The study which gives us a kind of birds-eye view of the whole field of Theology goes by the name of Theological Encyclopaedia.

But although all writers on Theological Encyclopaedia would accept the general description of the study suggested by the preceding paragraph, it is far from being the case that a uniform definition of its function is given by them. It is not necessary for us, however, to consider more than two of the various ways of defining our subject. Take first Drummond's definition. He says, "The purpose of that portion of our subject on which we are now entering is to bring together under a single view the several departments of Theological study, so that you may see its extent, together with the grouping, the mutual relations, and the general character of the various branches into which it is divided."[1] The other definition we find in Räbiger's work, entitled, *Theological Encyclopaedia*. "According to its idea," he says, "it (namely, Theological Encyclopaedia) is, therefore, theology itself with its essential con-

[1] *Introduction to the Study of Theology* (1884), p. 42.

tents developed and systematically arranged, so to speak, a compendium of theology, theology *in nuce*."[1] According to the former view, Theological Encyclopaedia is a formal, according to the latter it is a material study. Drummond is concerned with enumerating and defining the various subdivisions of Theology, and in showing their relations to one another and to the whole. Räbiger does more than this: he gives us a summary of the results of inquiry into the content of each particular subdivision. If we may use an illustration, we should say that Drummond takes us through an empty mansion, pointing out the number of floors and their relation to one another, together with the number of rooms on each floor, and the way in which they also are related. Räbiger, on the other hand, takes us through a furnished mansion, and in addition to explaining the relation of the floors and rooms, calls our attention to their most essential contents.

Now, which is the better of these two ways of conceiving Theological Encyclopaedia? If a purely formal treatment of the subject is possible, it is evident that it will have many advantages. To refer back to the illustration of the preceding paragraph: it might be agreed by all that a drawing-room should be on a certain floor, and that it should stand in a certain relation to the

[1] *Op. cit.* (E. T., 1884), vol. i. p. 169.

other rooms on the same floor, but there would not be the same unanimity as to what precise furniture such a room should contain. So, when we begin to investigate the material content of Theology, we find ourselves involved in differences of thought. Consequently, it would be very useful, if that were possible, to exclude from our preliminary study all contentious matter. Drummond, as we have already pointed out, has attempted to give us a formal treatment of Theological Encylopaedia, and his book has been of very great service to theological students belonging to all churches. We fail to see that a formal treatment of the subject is impossible. Of course, Theology itself is not a formal study. But it is not impossible to define what is meant by any section of Theology—Systematic Theology, for instance—and to show its relations to the other sections, without describing, even in a summary form, its material content. We shall therefore deal with our subject in this work as a purely formal science.[1]

[1] This is the plan adopted also by Schleiermacher. He says, " Other teachers are accustomed, in their encyclopaedian courses, to give also a brief abstract of the individual *disciplinae* themselves which are thus explained ; to me it appeared more fitting to conform to the example of those who, in such discourses, prefer to fix the student's whole attention upon the *formal* side of the subject, in order that the significance of the in-

Having explained the function of Theological Encyclopaedia, we are now in a position to point out more fully the advantages of the study. A work on Theological Encyclopaedia is intended for students who are just beginning their systematic study of Theology. It is not supposed that they know nothing of Theology prior to the study of its Encyclopaedia. But it is felt that the first course in a theological curriculum should be one in Encyclopaedia. One thing that such a course ought to do is to secure that the student has absolutely clear ideas as to the meaning of certain terms. Misunderstanding at this point is responsible in Theology, as elsewhere, for many barren controversies. If the parties in a dispute tried at the outset to reach an agreement on the significance of the terms to be employed, it would often be found that there was nothing about which they disagreed. No man ever did greater service to the cause of truth than Socrates, the great clarifier of ideas. And every man should aim at being a Socrates, both in relation to him-

dividual parts, and their connexion may be better apprehended" (*Brief Outline of the Study of Theology* [E. T., 1850], pp. 89, 90).

So again Kihn : " Sie ist demnach die geordnete Darstellung des Begriffes und der Theile der Theologie nach ihrem innern Zusammenhang. Sie soll Formal-, nicht Real-Encyclopädie sein" (*Encyclopädie der Theologie* [1892], p. 4).

self and to his fellow-men. Now, theologians are often at cross-purposes in their use of terms, of such terms, for example, as "Theism" or "Philosophy of Religion." Theological Encyclopaedia aims at making perfectly clear what is meant by the various sections of Theology, and this in itself must be a great gain.

But Theological Encyclopaedia does more than this. It not only makes clear what is meant by each section of Theology, but it also exhibits the sections in their mutual relations. And this too is a great advantage. It gives perspective to the work of the theological student. It points out to him the goal which is to be the end of his exertions. Strauss has said that "Die wahre Kritik des Dogma ist seine Geschichte." A study of Theological Encyclopaedia will help the student to judge the truth of such a statement by enabling him to set the history of dogma, and dogma itself, in their true relation to one another.

So, Theological Encyclopaedia conceived as a formal study will enable a student of Theology to proceed with profit to a detailed study of its various departments in their natural order. But of course, before he is in a position to specialize in any branch of Theology dependent for its subject-matter upon other branches, something more than Theological Encyclopaedia in its formal aspect is requisite as a preliminary train-

ing. It will be necessary for him to have studied at length the subject-matter of the department or departments upon which the section in which he desires to specialize depends.

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DEFINITION AND IMPORTANCE OF THEOLOGY

CHAPTER II

DEFINITION AND IMPORTANCE OF THEOLOGY

THEOLOGICAL ENCYCLOPAEDIA is the orderly or logical grouping of the sciences which the student of Theology has to study and ought to master. Hence we shall not be able to proceed further with our subject until we have explained what we mean by Theology. We can begin by claiming that Theology is a science or rather a circle of sciences. By science we mean systematized knowledge. When science is defined in this way, it will readily be granted that Theology is a science. It is not necessary at this stage either to assume or to prove the truth of its content. As there can be a science of Astrology, so there can be a science of Theology. Supposing Astrology turned out to contain no element of truth, a science of Astrology would still be possible. We can observe the content of astrological belief, trace its growth, and try to account for its origin. So with regard to Theology: even though it

turned out to be the product of a deranged imagination, still a science of Theology would be possible. We could observe the content of theological belief, trace its development, and point out the elements in human nature from which it sprang.

Theology, then, is a science. We have now to ask what its subject-matter is. Every science is a science *of* something. "Geology is the science which investigates the history of the Earth." [1] "Psychology is the science of the processes whereby an individual becomes aware of a world of objects, and adjusts his actions accordingly." [2] Theology then is a science *of* something. Now it is very difficult to describe the subject-matter of the science of Theology in a few words. Some define Theology as "the science of God." [3] Räbiger defines it thus: "According to its idea it is the objective knowledge of the Christian religion, mediated by means of rational thought." [4] Räbiger's definition seems to be too narrow. When we know as a matter of fact that there are other religions in the world besides the Christian, why should we limit Theology to "an objective knowledge of the Christian religion?" At first

[1] Geikie, *Text-book of Geology* (1903), vol. i. p. 1.
[2] Stout, *op. cit.*, p. 4.
[3] E.g., Drummond, *op. cit.*, p. 1.
[4] *Op. cit.*, vol. i. p. 286.

sight the other definition also may appear to be too narrow. For we seem to be concerned in Theology with man and with the world in addition to God. But we have to do with both these in our science in so far as they are related to God. So we may accept the following as a working definition : Theology is the Science of God.

It should be clearly kept in mind that it is not necessary for us at this stage to attempt a justification of the belief in the existence of God, nor even to assume that such a justification is possible. We know, as a matter of fact, that thinkers have claimed in the past that they have discovered in the very constitution of the human mind indications of the existence of God, and we know also, as a matter of fact, that man in all periods of his history has believed in the existence of something divine, and has assumed a certain attitude in relation to it. Now this, which is a matter of historical knowledge, is all we need to constitute Theology a science.

Theology is sometimes called " the queen of the sciences." If our definition of Theology be accepted, this description of it must also be accepted. The physical sciences have nature for their subject-matter. The mental and moral sciences have for their subject-matter man. Epistemology and Ontology, in their subject-matter, transcend both nature and man. And this is specially true with

regard to Theology ; its subject-matter is God, the highest of all the conceptions which the human mind has reached. Thus it is perfectly correct to speak of Theology as "the queen of the sciences." To make things quite clear, we say again that to secure for Theology this supreme rank among the sciences, it is not necessary to prove, or even to assume, the existence of God. The idea of God is one which has been entertained by the human mind, and it is the highest of all its conceptions, so the science which deals with this conception is the highest and last of all the sciences.

The importance of Theology can, thus, be readily seen. Even should the belief in God prove to be a delusion, it is certainly the most interesting of all delusions ; and it would be a most fascinating study to examine the content of this belief in its great diversity of forms, to follow its growth, and to discover its origin. But if it turns out that the world is not a huge lunatic asylum, and that the belief in God can be justified at the bar of reason, then Theology as the science of God will have its importance infinitely enhanced. If there be a God, then it is of the utmost importance for every man, not only to know that He is, but also to have his knowledge of Him reduced to science.

But if Theology is important for all men, it is

of especial importance to the preacher. The preacher is one who claims that it is his function in life to instruct men in the science of God. He consequently must be a specialist in Theology. For how can he instruct others in that of which he himself is ignorant? The necessity for the special training of the man of God in divine things has been recognized in all religions. And in none is this necessity recognized to a fuller extent than in the Christian religion, and in no church than in the Protestant Church. What we say does not imply that every preacher must be a great Hebrew scholar or learned in Hellenistic Greek. Nor does it mean that man cannot know God without being a theologian. But it does mean that every preacher should be a specialist in Theology. He takes it upon himself to present the knowledge of God to men as a coherent system. And to be able to do this, he must first of all secure this knowledge for himself. The first great requisite of an effective preacher is that he should be a man of conviction, and one who is able to give a reason of the hope that is in him.

DEPARTMENTS OF THEOLOGY

CHAPTER III

DEPARTMENTS OF THEOLOGY

ACCORDING to the conception of Theological Encyclopaedia which we have accepted, its purpose is to point out the various departments of Theology and their subdivisions, to define their functions, and to indicate their relations to one another. We have therefore now to consider how many departments there are in Theology, and by what names they can be denoted. This is a subject upon which there has been a great diversity of opinion among writers on Theological Encyclopaedia. According to Räbiger, there are in Theology four main departments, which go under the following names: (1) Exegetical Theology, (2) Historical Theology, (3) Systematic Theology, and (4) Practical Theology. Drummond adopts a six-fold division, and the departments are named as follows: (1) Philosophy, (2) Comparative Religion, (3) Biblical

Theology, (4) Ecclesiastical History, (5) Systematic Theology, and (6) Practical Theology. The reason for the difference between the two writers on the point now under consideration will be partly understood by reference to the definition of Theology given by each. According to Räbiger, Theology is the science of the Christian Religion, while according to Drummond it is the science of God.[1] Having adopted Drummond's definition of Theology, it will be clear that we are bound to accept in the main the departments into which he divides the science.

If we define Theology as the science of God, it follows of necessity that we have no right to exclude from our study any department from which it is claimed that knowledge of God is derived. Now, Philosophy in certain of its branches has unquestionably concerned itself with the idea of God. The most superficial knowledge of the history of Philosophy confirms this statement. Epistemology and Ontology are not Natural Philosophy, nor are they the same as Mental and Moral Science. They seek to reach the ultimate verities of thought and being. The early philosophers tried to probe things to the bottom, and our most modern students of Philosophy set before themselves the same goal.

[1] *Supra*, p. 14.

Philosophy, then, has interested itself in the idea of God ; and Theology being the science of God, it is clear that there is an area in which the two spheres overlap. So there must be a department of Theology which we can call Philosophical Theology.[1] We call it "Theology" because it deals with the science of God, and we apply to it the epithet "philosophical" because it seeks knowledge of God from the ultimate constitution of thought and being. It is not necessary for us at this stage to assume that it is possible to reach any knowledge of God through Philosophy. Our inclusion of Philosophical Theology as a branch of Theology is justified by the fact that Philosophy has dealt with the idea of God ; and it is perfectly legitimate for us to consider the possibility of attaining a knowledge of Him through it. It will be natural to treat Philosophical Theology in two ways, first of all historically, and then constructively.

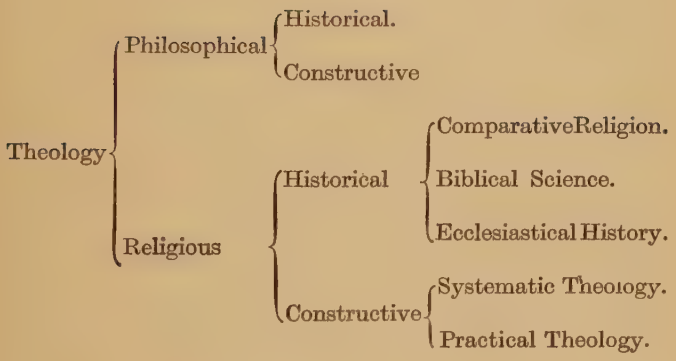
Another source from which it is claimed that a knowledge of God has been derived is Religion. There can be no doubt as to the presence of Religion in the world, nor can it be questioned that Religion has always concerned itself with the divine. Of course, it may be true that, historically, religion is the result of a knowledge

[1] Cf. the title, Natural Theology.

of the divine. But we need not consider at this point the question as to the origin of religion. Religion is unquestionably a sphere where we to-day discover belief which has God as its content. So we get another department of Theology, which we can call Religious Theology. We call it "Theology" because it deals with the science of God, and we characterize it as "religious" because the knowledge of God which it comprises is derived from Religion. Whether Religion is true or false is in this connexion irrelevant. It is enough that Religion is a historical fact, and that it contains, as one of its essential features, a reference to God.

Religious Theology must be subdivided. It, as well as Philosophical Theology, must be treated first of all from a historical point of view; and here we get as further subdivisions—Comparative Religion, Biblical Science, and Ecclesiastical History. Then it must be treated constructively, and here our subdivisions are — Systematic Theology and Practical Theology.

We are led, consequently, to accept a two-fold classification of Theology. The result of the discussion in the present chapter can be thrown into a tabular form as follows :—


Theology
Philosophical
Historical.
Constructive
Religious
Historical
Comparative Religion.
Biblical Science.
Ecclesiastical History.
Constructive
Systematic Theology.
Practical Theology.

PHILOSOPHICAL THEOLOGY

CHAPTER IV

PHILOSOPHICAL THEOLOGY

WE are not concerned in this chapter with Philosophy, but with Philosophical Theology; that is to say, with that department of Philosophy which is also a department of Theology. If we conceive of Philosophy and Theology as two circles, there is a portion of their areas in which these two circles overlap. We desire to take as little for granted as possible, and to enter as little as possible into the actual content of Philosophy and Theology. But since a certain section of Philosophy has for its subject-matter the idea of God, while Theology is the science of God, we are justified in saying this at least, that there is an area in Philosophy which is common to it and Theology. We do not wish, at any rate at this stage, to try and probe the question of the relation of Philosophy and Theology to the bottom.[1] Our present

[1] See *infra*, Chap. X.

statement may not be satisfactory as a final representation of the relation between the two. But it expresses sufficiently accurately all we need say just now. Our position then is that, as a matter of fact, a certain section of Philosophy has interested itself in the idea of God. To this section we desire to give the name of Philosophical Theology. Consequently, we can define Philosophical Theology as that branch of Philosophy which deals with God. Or, better perhaps, Philosophical Theology is that department of Theology which treats of God on the basis of Philosophy.

Of course there are branches of Philosophy which are outside the region of Theology; for example, those branches which go by the name of "Mental and Moral Science." What we mean is, that it is possible to mark off certain philosophical questions, and treat them apart from any special reference to ultimate verities, such as is God. Now we are not concerned in Theology with these branches of Philosophy. They may be very useful to the prospective student of Theology in the way, for instance, of discipline. But their subject-matter is not the same as that of Theology; hence they do not constitute a department of Theology. But, as we have repeatedly said, Philosophical Theology is one of the departments of Theology itself.

Philosophical Theology should first of all be studied historically. The statement that every science should be dealt with historically before it is treated constructively will hardly be disputed. It is undeniable that it is very advantageous before forming our own belief with regard to any particular subject, to know what others before us have thought thereon. So, then, in Philosophical Theology we ought first of all to trace the course of philosophical speculation on the being and nature of God from the dawn of such speculation down to our own days.[1]

It is not the function of Theological Encyclopaedia, as we conceive it, to describe this speculation even in outline. This is the task of Philosophical Theology itself in its historical division. But it may help the reader to understand our definitions if we refer occasionally by way of illustration to the subject-matter of the various branches of study with which we are dealing. So we will refer here very briefly to the speculations of Plato, Kant, and Herbert Spencer on the being and nature of God. Plato distinguished between the world of sense and the world of ideas. The latter only was truly real, the former was only

[1] It is scarcely necessary to say that, when we use the term " God " in such connexions as the present, we are not referring to any particular view as to the divine, but to the conception of the divine in its most general form.

apparently real. These two worlds were united in the Idea of God. This then was the highest of all ideas. God was the ultimate ground and the end of all things. He was the ground of justice, truth, and beauty. Kant held that the idea of God was a postulate of the practical reason. The highest good is realizable only on the assumption of His existence. Unless there be a God we have no guarantee that Good will triumph over Evil, which conscience seems to demand. Spencer, again, taught that behind phenomena there is a world of absolute reality, and he speaks of this as infinite and eternal power. But its qualities and relation to the world of phenomena are, according to him, unknowable.

Having studied Philosophical Theology in its historical aspect, we shall be in a position to deal with it constructively. That is to say, we shall be in a position to ask ourselves the question whether philosophical speculation on the existence and character of God contains any element of truth. Our investigation of this question may lead us to become, as far as Philosophy is concerned, Atheists, denying the existence of God ; or Agnostics, not knowing whether He exists or not ; or Theists, affirming His existence. If we occupy the latter ground, we may then proceed to inquire how much we can ascertain on philosophical lines respecting the divine nature.

Among those who claim that Philosophy bears testimony to the being and character of God, there is a difference of opinion as to the precise nature of this testimony. It consists of the so-called "theistic arguments," the cosmological, the teleological, the moral, and other arguments. According to some writers, these "arguments" are real "proofs." According to others, they are only analyses of intuitions; as Pfleiderer puts it, "What the proofs of the existence of God really amount to is a retracing in thought of the way in which the human mind first rose to the consciousness of God, not in thought, but in an anticipatory and pictorial fashion." [1] It is not our function here to decide between these two views of the matter. It suffices simply to call attention to them.

The term Theism, or Philosophical Theism, is often used for a certain department of Theology. Now, we might make these terms stand for what we have called Philosophical Theology in general. But perhaps it would be more in accordance with usage if we limited the term Theism to the constructive aspect of Philosophical Theology. Though, inasmuch as most works on Theism make frequent references to the history of opinion on the various topics discussed, there is no very serious objection to using the term Theism or Philosophical Theism

[1] *The Philosophy of Religion* (1888), vol. iii. p. 255.

as synonymous with Philosophical Theology in general.

Before leaving this subject we ought to ask whether it is absolutely necessary for us to begin our theological curriculum with Philosophical Theology. We have already given reasons in support of the inclusion of this study in the curriculum. But why should it be placed first? We do not maintain that it is absolutely necessary to do this. Consequently we think that Drummond's language is too strong when he says that "the first step in Theology is to establish on a philosophical basis the reality of its objects." [1] He is nearer the truth when he says that "the fundamental truths of Theology must be philosophically established before we can advance *with any satisfaction* to its ulterior problems," [2] though perhaps even this statement is too strong. For we might begin our Theological curriculum with what we have called Religious Theology on its historical side; that is to say, with Comparative Religion, Biblical Science, and Ecclesiastical History. Räbiger, as we have seen, does actually place Exegetical Theology in the forefront. But it is very clear that, if it be possible to gain conviction as to the being of God on philosophical grounds, it will be *very advantageous* to possess

[1] *Op. cit.*, p. 54. [2] *Ib.*, p. 56.

such a conviction before beginning the study of Religious Theology in its historical aspect. By this means we shall be able to approach Comparative Religion and Biblical Science with a presentiment that we shall be dealing in these historical studies, not with delusions, but with realities.

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RELIGIOUS THEOLOGY

I. Historical. A. Comparative Religion

CHAPTER V

RELIGIOUS THEOLOGY

I. Historical. A. Comparative Religion

IN the preceding chapter we dealt with Philosophical Theology. We now come to the other department of theological science, namely Religious Theology. What this is we have explained in the third chapter. For the sake of a more perfect understanding of the matter, it may be well, however, to repeat and expand what was there said. Philosophical Theology and Religious Theology are both Theology, that is to say they are both departments of the science of God. But they differ in the source from which their material is derived. Philosophical Theology seeks intimations of deity in the ultimate constitution of the human mind and of the world. Religious Theology, on the other hand, systematizes the belief respecting God involved in the historical phenomenon called religion, and examines its truth. Were we to use the term Church in a

perfectly general sense, that is, define it so that it would include heathen religious organizations, we might say that Religious Theology takes its stand within the Church, while the standpoint of Philosophical Theology is outside it.

As Philosophical Theology should be considered first of all historically and then constructively, so also we must study Religious Theology in the first place from a historical standpoint, before we approach it with a view to construction. When we are dealing with a historical science, or with a historical section of a science, we are interested solely in facts. Our goal is not Truth, but Fact. We want to know what has been and not what should have been. So, then, in the historical section of Religious Theology, we are concerned simply with facts, and we are as much interested in that which will turn out to be heresy as we are in that which will prove itself to be truth. This applies to each of the three subdivisions of Historical Religious Science, namely Comparative Religion, Biblical Science, and Ecclesiastical History. In each of these studies we treat solely of facts of history.

In the present chapter we have to deal with Comparative Religion, the first subdivision of Historical Religious Theology. Now, what is the subject-matter of Comparative Religion? We ought perhaps to say that it is religion, every

religion. But as a matter of fact we find that writers on Comparative Religion as a rule do not understand their study in this way. Comparative Religion takes cognisance usually of all religions with the exception of the Biblical religions. Seeing we are writing on Theological Encyclopaedia within the pale of Christendom, and from within the Christian Church, there is nothing very wrong, perhaps, in restricting in this way the field of Comparative Religion. But let it be thoroughly understood that, in doing this, we do not assume that there is anything unique in Christianity. Of course it is our conviction that it is unique and absolutely unique. But we have no right to assume this at the present stage of our procedure; and we wish it to be made perfectly clear that in limiting Comparative Religion to the non-Biblical religions we are not making any such assumption. All we claim is that it is not unnatural for a writer on Theological Encyclopaedia writing from within the Christian Church to treat his own religion separately.

The interest in Comparative Religion has increased very considerably during recent years. One reason for this no doubt is the greater facility of access to materials requisite to the study of non-Biblical religions. Explorers have brought a great deal to light with regard to the customs of uncivilized races. The increased

attention, too, given to oriental languages has made it possible for a larger number of students to study the sacred books of the East at first hand. Philology again has made great strides during recent years, and this fact renders possible a comparison of terms denoting the same or similar religious conceptions among various nations. Through these and like causes we have greater access to-day to the subject-matter of Comparative Religion, and this has enlarged the interest taken in the study. But the increased interest is due partly to other causes. Non-Biblical religions are not to-day considered to be the work of the devil, but are regarded as being due to the same God who spake through the prophets of the Old Testament and in Christ. The idea of evolution is applied to the history of religions. But in a work on Theological Encyclopaedia, as defined by us, we have no right to assume the truth of any particular view as to the origin of religion, and so we will refrain from following the matter further.

We have seen what the subject-matter of Comparative Religion is. Let us now consider what its chief problems are. As we have already said, it is necessary always to remember that in Comparative Religion we are dealing simply with facts of history, and not with truth. If we keep this clearly in mind it will help us to understand

what the main problems of our study are. For instance, it is legitimate to include within Comparative Religion the question of the origin of religion, that is, of course, in so far as its origin can be determined from an investigation of the religions included under our present study. When, where, and how did it originate? Had it its origin in the mind, in the feeling, or in the will of man? Or had all three aspects of human consciousness something to do with its historical origin? The science of the origin of religion goes sometimes by the name of the philosophy of Religion. But we think it is better to reserve this title for another study in which we shall be engaged at a later stage of our inquiry. In discussing the problem of the origin of religion we are dealing entirely with a historical question, and so we can regard it as one of the problems of Comparative Religion. When investigating the historical origin of religion we are not concerned at all with its truth. It is quite possible, for instance, for any one to hold with Schleiermacher that religion has had its origin in a feeling of dependence, and still, at the same time, to maintain that such a feeling is altogether a delusion. So the question of the truth of religion must be dealt with apart from the question of its historical origin. This latter, as we have said, is one of the problems of Comparative Religion.

The distinction that we make between the question as to the origin of religion and that as to its truth may become clearer if we refer to a similar distinction between two problems in Philosophy. Man believes in the existence of the external world. Now, we may ask, How did this belief in an external world originate ? Kant explains the origin of the belief in one way, and Mill in another. Martineau accepts Kant's account with certain modifications. "With these modifications," he says, "Kant's doctrine of Perception seems to me accurately to reflect the contents of our experience. But even in its original form its resources are sufficient to give an intelligible account of our belief in the existence of an external material world : and criticize as we may his steering through some of the more intricate channels of psychology, that problem suffers no shipwreck at his hands." [1] But the psychological problem as to the origin of the belief having been solved, there arises another, a logical one, namely, whether this belief is valid or not. Martineau thoroughly disagrees with Kant's negative attitude towards this problem, and says, "Nothing then, I conceive, stands in the way of our trust in the *bona fides* of our intuitive witnesses to a world beyond the contents

[1] *A Study of Religion* (1889), vol. i. p. 66.

of our own consciousness."[1] Two writers, then, may agree as to the solution of the psychological problem respecting the belief in an external world, but may entirely disagree as to the logical value of that belief.

So, as we have explained, the question as to the origin of religion is to be distinguished from the question as to its truth. The former problem, being historical, will be discussed under Comparative Religion. Our present study will also trace the course of the various religions through history, comparing and contrasting them with one another. An excellent little work on the History of Religion is Tiele's *Outlines of the History of Religion to the spread of the Universal Religions.* "The history of religion," says Tiele, "is not content with describing special religions, or with relating their vicissitudes and metamorphoses; its aim is to show how religion, considered generally as the relation between man and the superhuman powers in which he believes, has developed in the course of ages among different nations and races, and, through these, in humanity at large."[2] The book deals with the following topics—religion under the control of Animism, religion among the Chinese, religion among the Hamites and Semites, religion among the Indo-Germans, ex-

[1] *Ib.*, p. 75. [2] *Op. cit.* (1890), pp. 1, 2.

cluding the Greeks and Romans, and religion among the Indo-Germans under the influence of the Semites and Hamites.

The study of Comparative Religion is of great practical value to the theological student who contemplates devoting himself to mission work in heathen countries. For a long time missionaries were accustomed to ignore the religions of the nations among whom they laboured, and to present Christianity to their hearers just in the form in which they had received it at home. But now it is felt more and more that a better plan is to try and discover the elements of truth in the native religions, and from these to lead men to the higher truth of the Christian religion.[1] If we are right in assuming that this second plan is capable of justification on scientific lines, it is clear that the study of Comparative Religion is of very great value to the missionary student.

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[1] We are anticipating here, of course, the result of the study of Constructive Religious Theology. But the constructive work is based on the historical.

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RELIGIOUS THEOLOGY

I. Historical. B. Biblical Science.

CHAPTER VI

RELIGIOUS THEOLOGY

I. Historical. B. Biblical Science.

IT is claimed that the loftiest conception of God is that which we find in the consciousness of the founder of the Christian Religion. Consequently, Christianity deserves an important place in Religious Theology. The sacred book of the Christian Religion is the Bible, which describes its early history as well as the roots from which it sprang. Now, that study which is directly concerned with the Bible we desire to denote by the term Biblical Science. This branch of Theology has been variously named. Drummond calls it Biblical Theology. But to call it by this name tends to lead to confusion. As a rule, Biblical Theology does not stand for the whole of Biblical Study, but for a special part of it. Biblical Theology as generally understood signifies the study of the religious beliefs embodied in the Bible. But we need a term which will express a

great deal more than that. Räbiger denotes our present subject by the title Exegetical Theology, under which he includes, as subdivisions, among others, Exegesis and Biblical Theology. But this, again, for obvious reasons, is not satisfactory. We venture to denote it by the title Biblical Science ; and after we had decided upon this expression, we were glad to find that it is used also by Professor Peake, and that in the same sense.[1]

It is evident that Biblical Science will contain several sections. We make these eight in number, and will enumerate them at present in an altogether haphazard fashion. They are : Biblical History, Theology, Languages, Historical Criticism, Geography, Exegesis, Hermeneutics, and Textual Criticism. There is no unanimity among writers on Theological Encyclopaedia with regard to the subdivisions of the branch of Historical Religious Theology now under discussion. We do not claim that the above enumeration is perfect, but it seems to us more satisfactory than any other with which we have met.

We should now try and arrange the above subdivisions of Biblical Science according to some principle. But this is a very difficult task. If any one doubts this statement, let him try and

[1] *A Guide to Biblical Study* (1897), p. 12.

arrange the divisions in accordance with a definite principle, and try also to justify the principle he adopts and the arrangement he makes under it. Now, we are not considering the various branches of Biblical Science from the standpoint of the man who purposes investigating independently each of them. A man intending to do this would arrange the subdivisions in a certain way. He would, for example, read carefully through the various books of the Old Testament before trying to solve the question of their authorship. That is to say, Exegesis with him would come before Historical Criticism. But, as will be clear from the preceding chapters, this is not our standpoint in Theological Encyclopaedia. Our problem is, What is the most natural order in which to arrange the various departments of Theology and their subdivisions for the purposes of the student who undertakes the study of them under the guidance of a tutor or of books already written upon them? Such a tutor, who contemplates expounding to a class, say the Gospel of Mark in Greek, with a view to giving afterwards a course of lectures on the life of Christ as recorded by Mark, and after that again a course on the teaching of Christ as found in the same Gospel, would address his men in some such way as this: "It is my intention to expound the Gospel written by Mark in order that I may afterwards lecture

on the Life of Christ as given by Mark, and after that again on His teaching as found in the same Gospel. But this Gospel is written in Greek, and as the exposition will be based on the Greek text a knowledge of the language will be assumed. Again, the text of the Gospel which will be followed has been reached through a comparison of various manuscripts which differ more or less from one another. So it will be necessary to say something about the principles which have guided the selection of this text. Further, it will help you very much in connexion with the exposition of the Gospel if I say a little to you beforehand as to the evidence for regarding Mark as the writer of the Gospel, and as to the date and circumstances of its composition. Again, you will find it useful, if before endeavouring to expound the Gospel, I show you maps of the lands referred to in it, and give you a general description of such lands. And once more, as in the exposition certain principles of interpretation will be followed, it will be well for me to consider these principles. Having done all this I shall be in a position to expound the Gospel, and having done that it will be possible to proceed to what I have more particularly in mind, namely, a Life of Christ as recorded in Mark, and His teaching as found in the same Gospel."

Our standpoint being that explained in the

preceding paragraph, we arrange the subdivisions of Biblical Science as follows: (1) Languages, (2) Textual Criticism, (3) Historical Criticism, (4) Geography, (5) Hermeneutics, (6) Exegesis, (7) History, (8) Theology. Still there is much truth in what Professor Peake says: "The moral of this is that the different departments of Biblical Science should be studied simultaneously, and also that the results of each should be regarded as provisional till they have been tested by the results reached in the others." [1]

We are now in a position to deal with the various subdivisions of Biblical Science separately.

Languages.—As is well known, the Old Testament is almost entirely written in Hebrew, a few sections being in Aramaic, and the New Testament in Hellenistic Greek. It is evident that for a thorough understanding of the Bible a knowledge of the languages in which it was written is necessary. Now, this department of study is denoted by the term Biblical Languages or *Philologia Sacra.* It is not absolutely clear that this subject should be a part of the theological curriculum. Some, perhaps, would be inclined to look upon it as preparatory to the theological course, rather than as a part of that course itself. But, inasmuch as a knowledge of Hebrew is use-

[1] *Op. cit.*, p. 12.

ful mainly for purposes of Old Testament Exegesis, and Hellenistic Greek mainly for purposes of New Testament Exegesis, it may be right to regard the study of the Biblical languages as coming within the sphere of Theology. Kihn treats of it under the "Instrumentale Fächer." The study of Hebrew has made great strides during the last century, and to-day scarcely a single theological college exists which does not include it in its curriculum. Through such works as those of Winer and Blass the study of Hellenistic Greek also has reached a much more satisfactory position.

Textual Criticism.—The text of Scripture, like that of all other ancient books, has been considerably altered in the lapse of time through mistakes of copyists and other causes. An idea of the extent of the variations will be got by glancing at a few pages of Tischendorf's *Novum Testamentum Graece*, Editio Minor. Now, the function of Textual Criticism, conceived as a science, is to lay down the principles by the application of which the original text of the Biblical writings may be ascertained. In trying to determine the original text of Matthew's Gospel, for instance, we make use of manuscripts, quotations from the Gospel in various writers, and versions of it in other languages. But before we can profitably use this material—this *apparatus*

criticus—to determine the text of the Gospel we must be guided by certain principles. Some of the manuscripts may be of greater authority for our purpose than others. Now, as we have said, the science which determines the principles we are to follow in using our material is the science of Textual Criticism. It is clear from this that Textual Criticism is a practical and not a theoretical or pure science. And it is also clear that corresponding to the science of Textual Criticism there must be an art, in which the principles enumerated by the science are applied in the determination of the text of Scripture. Räbiger has a subdivision of Exegetical Theology which he calls Biblical Criticism (*Critica Sacra*), and under this he includes Textual Criticism and an investigation into the authenticity of the writings. But we agree with Drummond that it is better to make Textual Criticism an entirely separate subdivision. Sometimes Textual Criticism is called *Lower Criticism*, to distinguish it from Historical Criticism, which sometimes goes by the name of Higher Criticism.

Historical Criticism.—It is clear that it will aid a student very much in reading any particular part of Scripture, say the Epistle to the Galatians, to know by whom the Epistle was written, and also at what time and under what circumstances. No doubt he will not be able to appreciate fully

what is placed before him on these points until he reads the Epistle itself. But some knowledge on these questions is of great value as an introduction to the exegesis of the epistle. Consequently we find prefixed to all commentaries an introduction dealing with these problems. Now, to determine the author and date and circumstances of composition of each portion of the Bible is one of the aims of Historical Criticism.

Another aim of Historical Criticism is to investigate the question how the various parts of the Bible came to form a single book. This study consists in an examination of the problem which goes by the name of the Canon of Scripture. It is not at once evident perhaps that the study of the Canon is a branch of Biblical Science and not of Ecclesiastical History. But Biblical Science deals with the Bible as constituted into a single book, hence it is right that it should inquire how its various portions came to be so constituted.

Historical Criticism goes by various names. Often it is called *Introduction*, which is a translation of Introductus, and this again is a translation of *Εἰσαγωγή*,[1] which gives also Isagogics. We prefer the title Historical Criticism, which comes from the *Histoire Critique* of R. Simon (seventeenth century). Occasionally the two

[1] Adrian wrote a work (fifth century) entitled, Εἰσαγωγὴ εἰς τὰς θείας γραφάς.

names are combined as in the German *Historisch-kritische Einleitung*. Sometimes our present subject is called Higher Criticism to distinguish it from Textual Criticism, called also, as was explained above, Lower Criticism.[1] Under this title the science has been subjected in some quarters to very abusive language. But Higher Criticism is nothing else than Historical Criticism. It is true that the conclusions of certain Higher critics are regarded by some as highly subversive of their faith. But the study itself is perfectly legitimate and necessary. Its function is to do what is done by every writer of a commentary in his introduction.

Geography.—The function of Biblical Geography is to give a description of Bible lands. It is readily seen how helpful a preliminary course in this subject will be to the Exegete. Most writers on Theological Encyclopaedia have a branch of Biblical study which they call Archaeology, and under this they include Geography, Natural History, and other subdivisions. Thus,

[1] Cf. Lake, *The Text of the New Testament*, p. 1. "Textual criticism is less commonly termed the *Lower* as opposed to the *Higher* criticism, which deals not with the text as written by the author or editor of the document in question, but with the sources and methods used by him in making the text. Thus Higher criticism approaches the subject at a point *higher* up the stream of its existence."

Cave in his *Introduction to Theology* includes under Biblical Archaeology, Geography, Natural History and five other studies.[1] Schaff under Archaeology has Geography, Natural History (*Physica Sacra*) and five other subdivisions.[2] Räbiger also includes Geography and Natural History (*Physica Sacra*) together with other studies under Archaeology.[3] Drummond has a general branch which he calls Archaeology, and under this he includes Geography, Physiography (*Physica Sacra*), and four other subdivisions. His view of Physiography may be gathered from the following extract: "The geological formation and the climate, by which the scenery of a country is shaped, inevitably affect not only the bodily frame, but the thought and feeling of a people; and although we are in the habit of supposing that the ancients had little appreciation of the beauties of nature, the Bible abounds in imagery drawn from natural phenomena. We must know the character of the hills and valleys, the mountain torrent and the parched gully, the glaring expanse of the desert, and the tropical verdure of the river bed. Nor must we forget the mineral treasures, or the plants from the cedar of Lebanon to the lily of the field, or the beasts and birds and ravag-

[1] *Op. cit.* (1886), p. 367.
[2] *Theological Propaedeutic* (1893), p. 144.
[3] *Op. cit.*, vol. ii. pp. 53–4.

ing locusts." [1] But we feel that everything that Drummond mentions under Physiography can be very well included under Geography, that is, under Physical Geography,[2] and the other subdivisions which these writers include under Archaeology had better be treated under History and Theology.[3]

Hermeneutics.—Hermeneutics (from ἑρμηνεύειν) is defined as the science of interpretation. It lays down the principles which are to be followed in interpreting the Bible. Consequently it is a practical and not a theoretical science. The necessity for the study is due partly to the fact that various methods of interpretation have been adopted at different times. The allegorical method seeks to discover the deeper sense of Scripture in addition to its literal sense. The mystical method looks for four meanings in the Bible, as follows :—

> Litera gesta docet, quid credas, allegoria ;
> Moralis quid agas, quid speres, anagogia.

[1] *Op. cit.*, p. 100.

[2] Cf. the following :—" Die *physische Geographie*, hier Physica sacra oder biblische Naturkunde, gibt Aufschluss über die geologischen und meteorologischen, über die tellurischen und klimatischen Verhältnisse der in der Bibel erwähnten Landschaften und die Erzeugnisse aus den drei Reichen der Natur : der Mineralogie, Botanik und Zoologie " (Kihn, *op. cit.*, p. 240).

[3] Cf. Peake, *op. cit.*, p. 11.

Thus, for example, the exodus from Egypt means, literally, the historical fact in the history of Israel ; allegorically, the redemption of Christ ; morally, the conversion of the soul ; anagogically, the departure from this life to the heavenly world.[1] Other methods of interpretation which have been adopted are the dogmatic and the rationalistic. In opposition to all these there is put forth what is called the grammatico-historical method of interpretation. It is the function of Hermeneutics to decide which is the scientific method.

Exegesis.—Exegesis is defined as the art of interpretation. But though it is an art, we feel justified in including it under Biblical Science. For it puts us in a position to proceed to the most important sections of Biblical Science, namely History and Theology. Kihn treats of Exegesis under the title "Instrumentale Fächer."[2] The chief forms into which the results of Exegesis are thrown are translation, paraphrase, and commentary.

History.—One of the chief objects which the student has in view in reading the Bible is to become acquainted with the history which it contains. Of course, we are not dependent altogether upon the Bible for the material for the

[1] See Schaff, *Theological Propaedeutic*, p. 208.
[2] Cf. *supra*, p. 72.

construction of Bible History, but it is our main source of information. This part of our subject falls naturally into the following divisions. We should first of all study the history of the Israelites, mainly in its social and political aspects. Much of what most writers call Archaeology would come in here as part of the material by the aid of which we construct our history. Then we should study the life of Christ. And after that we should take up the history of the Apostles and of the Apostolic Church.

Theology.—We come now to the goal of all our Biblical labours. It may be well for us to repeat what we have explained before, namely, that under Biblical Science we are dealing with Biblical Theology purely from a historical point of view. We are not concerned at this stage with the truth of the religious ideas and the theological beliefs found in the Bible. Our concern is solely with their historicity. It will be natural here again to deal in the first instance with the Theology of the Old Testament. Then we can study the teaching of Christ. And finally, the teaching of the Apostles will be considered. We are glad to be able to welcome the late Dr. Davidson's work on *The Theology of the Old Testament.* The author deals with the subject under the following heads : the science of Old Testament Theology, the doctrine of God, the doctrine of God—the Divine

Nature, the doctrine of God—the Spirit, the doctrine of God—the Divine attributes, the doctrine of man, the doctrine of man—sin, the doctrine of redemption, doctrine of redemption—suprahuman good and evil, doctrine of redemption—priesthood and atonement, the doctrine of the last things—the Messianic idea, and the doctrine of the last things—immortality. An admirable work on New Testament Theology is Stevens' *The Theology of the New Testament.* His divisions are as follows : the teaching of Jesus according to the Synoptic Gospels, the teaching of Jesus according to the Fourth Gospel, the primitive Apostolic teaching, the Theology of Paul, the Theology of the Epistle to the Hebrews, the Theology of the Apocalypse, and the theology of John. Under the teaching of Jesus according to the Synoptic Gospels, he treats of the following topics : the Gospel and the Law, the Kingdom of God, the Son of Man, the Son of God, the Fatherhood of God, good and evil spirits, human nature and sinfulness, the Christian brotherhood, and the Parousia and the Judgment. And under the theology of Paul the following points are discussed : flesh and spirit, Adam and the race, the Law of God, the Divine purpose, Jesus Christ, the Death of Christ, Justification, the Holy Spirit, social morality, the Church, and Eschatology.

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RELIGIOUS THEOLOGY

I. Historical. C. Ecclesiastical History

CHAPTER VII

RELIGIOUS THEOLOGY

I. Historical. C. Ecclesiastical History

WE come now to a consideration of the third and last branch of Historical Religious Theology, namely Ecclesiastical History. By Ecclesiastical History we mean the History of the Christian Church. We read the account of its origin in the New Testament, and Ecclesiastical History traces its subsequent development. It is not necessary to explain what is meant by the Christian Church, since the term is sufficiently understood to justify its use in the definition just given. Neither is it necessary for us to describe the value of this study. The same value attaches to it as to historical studies in general; and it possesses special value due to the special character of its subject-matter. It will be well here again to emphasize what by this time must be tolerably clear, namely that Ecclesiastical History, as we conceive it, is a purely historical science. We are not concerned in it with the truth or falsehood

of this or that belief ; we are interested in it simply as a fact.

There are several sciences which can be looked upon as auxiliary to Ecclesiastical History. The Germans call them Hilfswissenschaften. But let it be clearly understood that these auxiliary sciences are themselves theological sciences. There are many studies which are helpful to the prospective student of Ecclesiastical History, as to the prospective student of Theology in general, which, nevertheless, are not theological studies. We have not dealt with these in our preceding chapters, and it is not to these that we refer when we speak of sciences auxiliary to Ecclesiastical History. We mean sciences which are a part of the Theological curriculum itself, but which still do not constitute Church History, though they are helps to it.

Some of these auxiliary studies are more or less of an instrumental character. The student of Ecclesiastical History should be trained in Ecclesiastical Philology. Many documents bearing on his study are written in Greek and Latin, so a knowledge of these languages is necessary. Ecclesiastical Palaeography and Diplomatics are auxiliary studies. Several writers treat these terms as synonymous. Others distinguish between them in this way : they are both practical sciences, and both lay down principles by

the aid of which we can determine the date, authorship, etc., of documents in order to utilize them in our construction of history; but Palaeography is concerned with the principles which will enable us to fix the date, etc., of a document from its handwriting, whereas Diplomatics deals with the principles which enable us to determine the same points from its style, formulae, etc.[1] Ecclesiastical Epigraphics is the study which will enable us to determine the value of monuments for purposes of Church History. Numismatics treats of coins and Sphragistics of seals with the object of estimating the amount of light they throw on the history of the Church.

Others of the auxiliary studies have a more direct bearing on the subject-matter of Ecclesiastical History. The chief of these are Ecclesi-

[1] Cf. Kihn, *op. cit.*, p. 325. "Die erstere (Paläographie) hat das Studium der äusseren Charakterzüge der Schriftwerke zum Gegenstande; die letztere (Diplomatik) das Studium ihrer inneren und wesentlichen Charaktereigenschaften. Der Gelehrte, welcher die Regeln der Diplomatik kennt, kann aus dem Stil, aus der Anwendung gewisser Formeln die Zeitperiode bestimmen, in der ein Schriftstück verfasst worden ist; die Kenntniss der Paläographie aber setzt ihn in den Stand, mit Bestimmtheit anzugeben, in welchem Jahrhundert eben dieses Schriftstück geschrieben ist. Kurz, die Diplomatik dringt in Geist und Seele der Urkunden ein, die Paläographie aber befasst sich mit der Erscheinungsform und dem Körper derselben."

astical Chronology, Geography, and Statistics. Some writers, indeed, take these as parts of Church History itself and not as helps to it. But it seems to us better to regard them as auxiliaries.

Ecclesiastical History may be dealt with in two ways. Though the life of the Church is a complex thing, still it is not impossible to deal with it as a whole without dividing it up into its manifold aspects. When Ecclesiastical History is treated in this way the epithet general is applied to it. This is the kind of treatment we get in a little book by Sohm, entitled *Outlines of Church History*. He traces the development of Church life in its totality through the various periods of its history. He describes first of all " the beginning " of Church life. Then he speaks of it in the Middle Ages. His other periods are, the age of the Reformation, Pietism and the Illumination, and the Nineteenth Century. It is quite clear that it is very useful to have a history of the Church written from this general standpoint.

But some aspects of Church life are of such great importance that they claim also special treatment. So we have what is termed Special Ecclesiastical History, or the history of special aspects of the life of the Church. It is not very easy to determine which are the particular aspects which require special treatment. Church historians and writers on Theological Encyclopaedia

differ very much in their opinions respecting this matter. For the purposes we have in view in this work we think that the following classification will be found satisfactory: (1) History of Missions, (2) History of Constitution, (3) History of Cultus, (4) History of Morals, and (5) History of Doctrine.[1] It is our duty now to describe each of these in succession.

[1] Cf. Moeller: *History of the Christian Church*, A.D. 1–600 (1898), pp. 3, 4. "The different elements of which it (namely, the life of the Church) is composed, the different forms in which it expresses itself, the different characteristics in which it works itself out, the different results of a spiritual and moral sort which it deposits, the different influences on which it has to react—all these ought to be distinguished from one another, and at the same time related to and linked with one another. For this purpose it is necessary to elucidate the general historical movement of the Church by the relative separation of certain of its aspects, without loosening the bond of unity. (1) From small beginnings the Church spreads itself abroad over countries and peoples, partly by the involuntary impetus of its members, partly by organized activity with a conscious aim, partly by public measures in the interest of Christian politics and civilization—*History of the spread of the Church*, i.e., History of Missions. (2) From mobile beginnings the Church grows into fixed constitutional forms, organizing itself, creating for itself definite members and instruments for leadership and self-preservation, and for the regulation of its functions. It at the same time comes into living relationship and interaction with the political and civil forms of national life—*Constitutional History*. (3) The Church produces from itself the means of its own setting forth

Missions.—It is the function of the History of Missions to trace the gradual enlargement of the area known as Christendom. Of course it is to be distinguished from General Church History. It is the history of an aspect only of the life of the Church. When the whole world has been Christianized, the History of Missions, in the sense of foreign missions, will be closed. But chapters will be added to Church History to the end of time.

Constitution.—During the history of the Church various questions have been asked bearing on its constitution. For example, what constitutes membership, what are the relations of the members to one another, what offices should be instituted

of its peculiar *religious* life in *divine worship*, which, on the one hand, as the fixed institution of worship, is closely connected with the constitution ; on the other hand, in the means necessary for exhibiting it, it takes art into its service—History of the *Cultus*, of usages of worship, and of Christian art. (4) It engenders on the basis of its religious belief a peculiar form of Christian life—*History of Christian custom and morality*—and exercises through its regular organs an educational activity tending to their purification and restoration—History of *Christian Discipline*. (5) It develops the confession of its faith, under the influence of the general culture of the age, into a Christian view of the world—*History of doctrine* as the history of *Dogma*, and of the Christian science of *Ethics*, and develops in general, in connexion therewith, ecclesiastical science—*History of the Theological Sciences*."

in the Church, what is to be the relation of individual Churches to one another, what is to be the relation of the Church to the State, and of the Law of the Church to the Law of the State ? All these questions are included under the term, Church Constitution ; and the History of the Constitution of the Church treats of the views held at different periods with regard to these points. It will be evident to the reader that the term Church is used by us in this chapter in different senses. There are three senses which, to avoid confusion, we ought to distinguish. There is the Universal Church—" the totality of those who in every place call upon the name of Jesus Christ our Lord, both their Lord and ours." [1] We call the various sections of this Universal Church also Churches—for example, we speak of the Roman Church and the Anglican Church—and we speak of individual Churches. Now, the constitution of one section of the Universal Church may be very different from that of another, and it is the function of the History of Constitution to describe these differences.

Cultus.—By cultus in this connexion we mean the worship of the Church. This too has varied in the same Church at different times, and it varies in different Churches at the same time. It

[1] Denney, *Studies in Theology* (1895), p. 188.

is the task of the History of Cultus to point out all these differences, treating them, of course, entirely from a historical point of view. Under the History of Cultus it is legitimate to include also the History of Christian Art, such as music, poetry, and architecture.

Morals.—The ideal of conduct which the Church aspires to realize has not always been conceived in the same way. The ideal is different at different times, and different in different Churches. The History of Morals investigates these changes in the conception of the ideal, and describes also the actual conduct of the Church, pointing out the extent to which its ideal is realized. Sometimes this branch of Ecclesiastical History goes by the name of the History of Church Culture (though, perhaps, Culture includes a little more than Morals).

Patrology and Patristics.—We ought now to proceed to speak of the History of Doctrine. But there are two studies which are usually considered as auxiliaries to the History of Doctrine, namely Patrology and Patristics. Several writers look upon these terms as synonymous. Others, again, distinguish between them thus : Patrology studies the history of the Fathers and their works, while Patristics studies their teaching. The Roman and the Protestant Churches disagree as to the extent of the period during

which "Fathers" flourished. It has been usual with the latter Church to hold that this period came to an end with the sixth century, while the former Church eventually brought it down even to the thirteenth century. Some Protestants today are inclined to think that the period of the Fathers is one that is constantly growing. The decision of this question belongs rather to Patrology and Patristics than to Theological Encyclopaedia.[1]

Doctrine.—The History of Doctrine describes the dogma of the Church, tracing its course along the centuries. By Church dogma we mean the views entertained by the Church with regard to God and man and their relations to one another. Of course, the History of Doctrine is one of the most important branches of Special Church History. The treatment of it may be general or

[1] Romanists divided Church teachers into three classes, namely *patres*, *doctores*, and *scriptores*. The *patres* were those who possessed the following characteristics: *antiquitas competens*, *doctrina orthodoxa*, *sanctitas vitae*, and *approbatio ecclesiae*. The *doctores*, in addition to these four, had to possess also a fifth characteristic, *eruditio eminens*. Afterwards, however, the term *doctores* came to be applied to certain writers of the Middle Ages who were not felt to reach into the class of *patres*. *Scriptores* were Church writers whose orthodoxy was called in question (see Herzog, *Real. Encyclopädie*, xi. pp. 301–2; also Kihn, *op. cit.*, pp. 337–8).

special. Fisher writes a *History of Doctrine* from a general standpoint. He traces the development of all the doctrines of the Church. Dorner, on the other hand, in his *History of the Development of the Doctrine of the Person of Christ* deals with one doctrine only. The classical period in connexion with the doctrine whose history is traced by Dorner was the first five centuries. Certain terms are of such frequent occurrence in connexion with the Christology of the first centuries that it might help the student perhaps if we gave a list of them at this point. These terms are : Ebionitism, Doketism, Arianism, Apollinarianism, Nestorianism, Cyrillianism, Eutychianism, Monophysitism, and Monothelitism. Ebionitism was a view of the Person of Christ which denied His divinity. Doketism, on the other hand, regarded His humanity as a mere appearance. According to Arianism, Christ was a creature created in eternity, who came down to earth. Apollinarianism is based on the tripartite division of man into body, soul, and spirit. Jesus Christ, according to this system, was constituted of a human body, an animal soul, and the divine Logos (who took the place of the human Spirit). Nestorianism inclined towards a doctrine of two persons in the God-Man. In Cyrillianism there was a tendency to fuse the humanity of Christ with His divinity after the incarnation ; and in Euty-

chianism this tendency was much more pronounced. Monophysitism taught that there was in Christ only one nature, and Monothelitism that there was in Him only one will.

Symbolics.—This is usually regarded as a complement of the History of Doctrine. A symbol is a Confession of Faith, and Symbolics deals with these Confessions from a historical point of view. Of course, general History of Doctrine will contain a reference to the various symbols, but in Symbolics these receive a more detailed attention. As Räbiger says: "The latter (History of Doctrine) must certainly embrace in its domain the contents of the Church Confessions, but, in consequence of the wide range of the task assigned it, it cannot estimate the doctrines of those Confessions according to their ecclesiastical importance, and according to the connexion which, in a church system of belief, they bear to one another, but only according to the importance, which, in the general course of the history of doctrines, they have won. On the other hand, Symbolics is distinctly restricted to dealing with those almost crystalline formulae, in which the dogmatico-historical development of the centuries makes its contributions to the Church Confessions, and has to represent the doctrines of those Confessions according to the importance which they have for a particular Church system, and according to the

more or less systematic connexion by which they are bound together in each system of belief." [1]

It is well for the student, even at the present stage in his course, to know in particular of the existence of the following two works on Symbolics, namely Winer's *Confessions of Christendom* (translated into English), and Hahn's *Bibliothek der Symbole und Glaubensregeln der alten Kirche*. Hahn gives the following list of oecumenical Symbols : the Creed of Nicaea, the so-called Nicaeo-Constantinopolitan Creed, the Formula of Chalcedon, the Symbol of the Sixth Oecumenical Council at Constantinople, and the, so-called, Athanasian Creed.

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RELIGIOUS THEOLOGY

II. Constructive. A. Systematic Theology.

CHAPTER VIII

RELIGIOUS THEOLOGY

II. Constructive. A. Systematic Theology.

IN the last three chapters we discussed Religious Theology on its historical side ; in this and the next chapter we propose to regard it in its constructive aspect. When dealing with the History of Doctrine we are concerned solely with beliefs which have been held at any time during the history of the Church. We do not ask at all whether those beliefs are well founded or not. In the History of Doctrine, then, we deal with beliefs merely as facts of history. We proceed now to investigate the element of truth, if there be any at all, in the beliefs of the past. Again, in the History of Morals we trace the actual life of Christians, and the ideals which at various stages of the history of the Church regulated its conduct. But in constructive Theology we consider what is the true ideal of conduct. And once more, in the History of Cultus we merely examine the various

ways in which the Church has, as a matter of fact, expressed its worship. In Constructive Theology we have to determine which is the best way to do this in order to realize the ideal of worship.

But it should be clearly understood that we are interested here, not in Constructive Theology in general, but in Constructive Religious Theology. That is to say, we take our stand within the Church, using the term Church in its widest possible sense.[1] Our aim is to discover the element of truth in the total mass of religious belief. We are still concerned, then, with Comparative Religion, Biblical Science, and Ecclesiastical History, but with these studies now as sources from which forms of belief and conduct and practical maxims may be rightly derived.

Constructive Religious Theology, as we have seen, has two branches, namely Systematic Theology and Practical Theology. It is rather a difficult task to make perfectly clear the distinction between these two. Systematic Theology is a pure science. It investigates truth simply, the truth about God and man and their relations to one another, and tries to fix the ideal in conduct. Practical Theology, on the other hand, is a practical science. It seeks to determine the principles by the application of which the norms fixed in

[1] Cf. *supra*, pp. 43–4.

Systematic Theology may be realized in practice. Of course, no science is absolutely pure, and no science is absolutely practical. Sciences run into one another; and this applies to Systematic Theology and Practical Theology. But, generally speaking, it is right to say that the former is a pure and the latter a practical science. The difference between them will become clearer in the sequel.

We are accordingly now going to deal with religious beliefs, not as mere facts of history, but as truths. But the question naturally arises, By what right do we assume that any single belief has a foundation in truth? May not all religious beliefs be illusions? It is clear that we must face these questions that we may win our right to construct a system of truth. If all religious beliefs are illusions, we can do no more than trace their historical development and attempt an explanation of their origin. But if some of these beliefs are true, we have as an additional task to separate the true from the false, and to build up the true into a coherent system. The question, however, is, What right have we to assume that there is truth in the beliefs which we encountered in Comparative Religion, Biblical Science, and Ecclesiastical History? To consider this question is our first duty in Systematic Theology.

Evidently, our preliminary investigation divides itself into three parts. The first has to do with Comparative Religion. That religion is a fact of history, we know; and that it involves a belief on man's part in the divine, and a regulation of his life in accordance with that belief, will also be acknowledged. But how do we know that this belief is well founded? Does the divine exist? Is religion a reality or a delusion? To answer this question is the function of the study known as the Philosophy of Religion. As we have already explained, the examination of the psychological origin of religion belongs to Comparative Religion. The Philosophy of Religion goes beneath religion as a mere fact of history, and tries to determine whether it is or is not founded on objective reality. If it be demonstrated by the Philosophy of Religion that religion is rooted in truth, then it will be possible to secure a criterion by means of which the true in religion can be separated from the false, and it will be possible to build up the true into a system of Theology.

In dealing with Historical Religious Theology we treated the Bible separately, under Biblical Science. We did this because we were writing on Encyclopaedia within the area of Christendom and from within the Christian Church. But had we a right to give the Bible special treatment? Should we not have included the study of the

Jewish and the Christian religions under Comparative Religion ? Before we begin to construct our system of doctrine it is necessary for us to consider the claim made on behalf of the Bible that it is a unique source of theological truth. Many Christians maintain that the Bible is the ultimate seat of authority in religion. Is it really so ? To answer this question is the main function of the study called Inspiration. Having determined the light in which we are going to regard the Bible, it will be easy for us to know what use we have a right to make of it in the construction of our system of religious truth.

But, again, in what light are we to regard the teaching of the Church ? Does any special authority belong to it ? It is well known that special guidance in the construction of truth is claimed by some for Popes and Councils. Had they any such special guidance ? Does any special authority belong to their decisions on the various points of doctrine ? These also are questions which must be answered before we can proceed to the more special task of Systematic Theology. These last questions are considered as a rule in connexion with the investigation into the inspiration of the Bible.

There is a branch of Theology which goes by the name of Apologetics. The ground covered by it is in the main the same as that covered by

the Philosophy of Religion and the study of Inspiration. But, of course, we may have Philosophies of Religion which deny its reality, and views on Inspiration which deny the unique character of Christianity. Apologetics, on the contrary, is positive. It asserts the truth of religion, and claims for the Christian religion both truth and uniqueness.

The preliminary questions having been answered in such a way as to imply the reality of religion, we come to the chief task of Systematic Theology, that is, to determine the truth with regard to matters of faith and conduct. By this statement it is already suggested that there are in Systematic Theology two leading subdivisions, namely Dogmatics and Ethics. Perhaps the distinction between them will become tolerably clear if we describe what is included under each. Under Dogmatics we investigate the nature and activity of God, the nature, condition, and destiny of man in relation to God, and the essential nature of the Church and of its worship. Dogmatics is concerned with the truth touching these doctrines. In Ethics we treat of man's conduct towards his fellow-men, and we seek to determine the ideal of such conduct. In both these branches the student draws his material from Comparative Religion, Biblical Theology, and Ecclesiastical History, in accordance with the results of his study of the

problem of the Philosophy of Religion and of Inspiration. Everything that he introduces into his system, be it of Doctrine or of Ethics, must pass through his own thought, and he may himself have a contribution to make, derived from his own experience.

Dogmatics.—Dogmatics, then, is a systematic statement of religious truth with regard to God, man, and the Church. Writers on Dogmatics differ very much in their modes of procedure. It will be interesting if we refer to a few of these methods. Some adopt what is known as the local or topical method. Thus, Shedd, in his *Dogmatic Theology*, has the following subdivisions: Theology (in the narrow sense), Anthropology, Christology, Soteriology and Eschatology. He treats of the nature of the Church (the study being called Ecclesiology) under Soteriology. Another plan is to adopt some central truth and group everything around it. Dr. Lewis Edwards, for instance, suggests that Christ could be taken as a centre, and a system of Dogmatics constructed which could be called Christo-centric. These are the main points in his suggested treatment :—

i. Christ as Prophet, revealing God.
   (1) Christ revealing what God is in Himself.
   (2) Christ revealing what God did for man as a creature ; and by this revelation

of God, revealing the condition of man as a sinner.

(3) Christ, subsequent to man's fall, revealing the gracious purpose of God to redeem him.

ii. Christ as Priest accomplishing Redemption.
(1) What Christ is in Himself as Priest.
(2) What Christ did as Priest for men.
(3) The effects on men of what Christ did as Priest for them.

iii. Christ as King ruling His Church.
(1) What Christ is in Himself as King.
(2) What Christ does as a King through His Spirit in the Church.
(3) The results of what Christ does as a King.[1]

Dr. Fairbairn, on the other hand, outlines a treatment of Dogmatics which, "as regards object or matter," is theo-centric. The conception of God revealed through Christ is to be our determinative principle. On this foundation we are to construct our doctrine of man and his redemption, and also our doctrine of the Church.[2] It is not the function of Theological Encyclopaedia to discuss the merits of these modes of procedure. That is the task of Dogmatics itself.

[1] "Hanes Duwinyddiaeth" (*History of Theology*, 1899), pp. xxxi., ii.

[2] See *Christ in Modern Theology*.

Ethics.—We come now to a consideration of Ethics as a branch of Systematic Theology. Mackenzie defines Ethics as "the science of the ideal involved in human life." [1] But we are concerned with Ethics, not as a branch of Philosophy, but as a section of Constructive Religious Theology It is with Religious Ethics, consequently, that we have to deal. And if, as a result of our investigation into the problem of Inspiration, we come to the conclusion that Christianity holds a unique place among the religions of the world, our concern will be mainly with Christian Religious Ethics. Now, what is the difference between Philosophical Ethics and Christian Ethics? Philosophical Ethics or Moral Science is not a theological study at all. It is a branch of Philosophy. It does not form a part even of Philosophical Theology. Of course, the Metaphysics of Moral Science may contribute material which can be worked up in Philosophical Theology into an argument for the being of God. But as a study of the ideal in conduct, Philosophical Ethics is a branch of Philosophy and not of Theology. The main business of Philosophical Ethics is to examine various types of ethical theories, and in particular to expound and defend what it coniders the true type, establishing its truth on

[1] *A Manual of Ethics* (1901), p. 4.

grounds of reason alone. It will take cognizance of the Christian ideal of conduct, and it may, perhaps, come to the conclusion that the Christian ideal is the true ideal. But it does not come to the Christian ideal of conduct through the doctrine of Inspiration. It simply accepts it from history as a type of ethical theory, and examines it in precisely the same way as it examines other types. The student of Christian Ethics, on the other hand, confines himself to one ideal of conduct, namely that which is involved in the Christian Religion. But, of course, he does not now deal with the Christian ideal of conduct historically. That has been already done in Biblical Theology and the History of Morals. Having, as the result of his investigation into the problem of the Philosophy of Religion and of Inspiration, come to the conclusion that religion is a reality, and that Christianity is the absolute religion, the student is in a position to proceed to a treatment of Christian Ethics which regards it as containing the absolute ideal of conduct. The main function of Christian Ethics is to expound the Christian ideal of conduct. But, as we shall see in the next chapter, works on Christian Ethics do not confine themselves to this task.

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RELIGIOUS THEOLOGY

II. Constructive. B. Practical Theology.

CHAPTER IX

RELIGIOUS THEOLOGY

II. Constructive. B. Practical Theology

WE now come to a consideration of the other division of Constructive Religious Theology, namely, Practical Theology. An attempt has been made already to distinguish between Practical and Systematic Theology. But it will be well for us to make this distinction yet a little clearer. Religion is a complex phenomenon. It contains an element of thought, of feeling, and of conduct. "If ye know these things, happy are ye if ye do them." And "If ye love Me, keep My commandments." These three elements are present in all religions.

Now, Practical Theology has to do with the element of conduct present in religion. But it does not deal with conduct in the way of determining its essential nature, in the way of fixing its ideals. That has already been done in System-

atic Theology. There are branches of Systematic Theology which can be looked upon as normative sciences. Thus, under Ecclesiology, a section of Dogmatics, we determine the essential character of the Church and the ideal of its worship. And under Ethics we lay down the "ideal involved in human life." Practical Theology is concerned with the principles which should be followed in order to realize the ideals already fixed by Systematic Theology. As we have said before, Systematic Theology is a pure science, while Practical Theology is a practical science.

Thus, then, Practical Theology is a science and not an art. The difference between a science, a practical science, and an art is well put by Mackenzie in his *Manual of Ethics*. "In the case of every practical science," he says, "the question is apt to present itself, whether we are really concerned with a science at all or rather with an art. And the answer seems to be, that if we insist on drawing an absolute distinction between a science and an art, a practical science must be regarded as lying midway between them. A science, it is said, teaches us *to know*, and an art *to do*; but a practical science teaches us *to know how to do*. Since, however, such a science is primarily concerned with the communication of knowledge, it is more properly to be described as a science than as an art; but it is a kind of

science that has a very direct relation to a corresponding art." [1]

In Practical Theology, consequently, we must lay down the principles which are to regulate conduct. But conduct has two aspects. The Ten Commandments were written on two stones ; on one was placed man's duty to God, and on the other his duty to his fellow-men. Now, we may not be able to distinguish absolutely between man's duty to God and his duties to his fellow-men. Still, the distinction is a valuable one, and it is made both in popular and in technical language, and was presupposed in our treatment of Systematic Theology. The ideal of our conduct towards God is laid down in the portion of Dogmatics called Ecclesiology, and the ideal of our conduct towards our fellow-men is fixed by Christian Ethics. It clearly follows that certain branches of Dogmatics need to be supplemented by practical sciences, to settle the principles through which the ideals determined by those branches may be realized. And the same thing is true about Ethics : it also needs to be supplemented by a practical science.

It is possible, therefore, to separate the practical from the theoretical in connexion with both Ecclesiology and Ethics. Were we to do this, we

[1] *Op. cit.*, p. 11.

should discuss the purely theoretical questions in connexion with each under Systematic Theology, and the practical questions under Practical Theology. But, as a matter of fact, only the practical aspect of Ecclesiology is dealt with under this study. The practical side of Ethics is discussed in connexion with the investigation into the ideal of conduct as a part of Ethics itself. Thus Mackenzie in Book II. of the *Manual of Ethics* treats of "Theories of the Moral Standard," and in Book III. of "The Moral Life." Smyth, also, in his work on *Christian Ethics*, deals in Part First with "The Christian Ideal," and in Part Second with "Christian Duties." We think that, on the whole, it is better to follow custom and include under Practical Theology those practical questions only which relate to Ecclesiology.

Practical Theology is clearly dependent on Systematic Theology. From it are derived its ideals, while its function is to determine the principles which should be followed in trying to realize them. But it is equally clear that Practical Theology is dependent also on Religious Theology on its historical side. In trying to fix upon the maxims of conduct which will best enable us to realize our ideals it is always well to consider what maxims have been followed in the past.

It is not easy to subdivide Practical Theology in a way which will be free from objection. Writers

on Theological Encyclopaedia vary in their subdivisions. Räbiger adopts the following: (1) Theory of the Church Organization, (2) Theory of Worship, (3) Science of Church Culture, and (4) Ecclesiastical Didactics. Drummond also has a four-fold, but a different, subdivision: (1) Ecclesiastical Organization, (2) Agencies for the expression and cultivation of religion, (3) Agencies for the propagation of religion outside the Church, and (4) Action of the Church outside the sphere of religion. We feel inclined to omit the last of these. For either it is impossible to distinguish absolutely between religion and other aspects of life, in which case there would be nothing really "outside the sphere of religion," or it is possible to make such a distinction, in which case the Church as a Church has nothing to do with what is "outside the sphere of religion." [1] We feel inclined also to split up Drummond's second subdivision into two. So we get the following scheme: (1) Theory of Church Organization, (2) Theory of Worship, (3) Theory of Preaching, Teaching and Visiting, and (4) Theory of Missions. A few words of explanation will suffice.

Organization.—The ideal of the Church is fixed, as we have already explained, by Ecclesiology.

[1] Cf. Denney, *Studies in Theology* (1895), pp. 198–201.

In Practical Theology we have to determine the best way of realizing that ideal. We have to ask such questions as the following: What constitutes membership? What is to be the relation between the members of the same Church, and between one Church and another? What offices, if any, should exist in the Church? What is to be the relation of clergy to laity? The question also will have to be considered, What is to be the relation of the Church to the world and to its various institutions and organizations? In this connexion the relation of Church and State will come up for discussion, and the relation between Canon Law and Civil Law. Different Churches have adopted different organizations. In one case we have Congregationalism, in another Presbyterianism, and in another Episcopalianism. In Congregationalism the individual Churches are independent of one another. In Presbyterianism they are united into Presbyteries, and the Presbyteries again are united into Assemblies. In Episcopalianism the clergy form a hierarchy. In trying to decide which is the best form of Church organization we should be guided by the conception of the Church reached in Dogmatics, by that section of Ecclesiastical History which we called the History of Constitution, and by the circumstances of the times in which we live.

Worship.—The theory of worship goes by the

name of Liturgics (from λειτουργία). The ideal of worship is fixed by Dogmatics, and Practical Theology discusses the best means of realizing that ideal. It will consider, among other questions, the following : What place, if any at all, should be given to ritual in the worship of the Church ? In enunciating the principles of worship we shall, of course, be guided by the ideal of worship, by the History of Cultus, and by other considerations determined by the time and place in which we live.

Preaching.—The theory of Preaching is known as Homiletics (from ὁμιλία). Several excellent works have appeared on this subject. Dr. Dale's *Nine Lectures on Preaching* will be found very helpful. The author treats of the following topics : perils of young preachers, the intellect in relation to preaching, reading, the preparation of sermons, extemporaneous preaching and style, evangelistic preaching, pastoral preaching, and the conduct of public worship. Others of the Yale Lectures would be read with great profit.

Teaching.—The investigation into the principles which are to regulate the teaching imparted by the Church goes by the name of Paedeutics (from παιδεύω). Drummond subdivides Paedeutics into Catechetics, the theory of the education of the young, and Didactics, the theory of the education of adults.

Visiting.—The science of pastoral work is known as Poimenics (from ποιμήν). An excellent little book dealing mainly with this subject has just come under our notice. We refer to the work translated and edited by the late Dr. Hastie, entitled, *Outlines of Pastoral Theology*. The following are the points discussed in the book: The Christian Church and its divisions, the office and qualifications of the Christian Minister, the care of souls, Christian fellowship in the Church, religious instruction and training of the young, social intercourse with the people, and visitation of the sick and dying.

The theory of Preaching, Teaching and Visiting naturally go together. They come under what Drummond calls "cultivation of Religion within the Church."

Missions.—The investigation into the best methods of conducting mission work goes by several names. By some it is called Halieutics (from ἁλιεύω), by others Keryktics (from κηρύσ σ), by others Evangelistics, and by others Apostolics. In determining the principles which are to be applied in mission work we shall be guided again, of course, by the ideal of the Church, by the History of Missions, and also by the fruit of our own experience.

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RELATION BETWEEN PHILOSOPHICAL AND RELIGIOUS THEOLOGY

CHAPTER X

RELATION BETWEEN PHILOSOPHICAL AND RELIGIOUS THEOLOGY

SO far, our treatment of Theological Encyclopaedia has been entirely formal. We have referred to the actual subject-matter of Theology only by way of illustration. So long as we keep to our formal treatment nothing more can be said about the relation of Philosophical to Religious Theology than has been already said. These two differ in their sources. In Philosophical Theology, as we have said, we seek intimations of Deity from the very constitution of man and of the world and from the relation in which they stand to each other. In Religious Theology, on the other hand, we take our stand within the historical phenomenon known as religion, and we seek our knowledge of God within its area. This is all we can say from the purely formal standpoint.

It will be very useful to the student, however, before beginning his actual study of Theology to

know a little more about the two chief departments of Theological Science. But this end cannot be secured without assuming the results of investigation into the Philosophy of Religion and into the doctrine of Inspiration. Now there are four different views as to historical religion, and our idea of the relation of Philosophical to Religious Theology will depend on which of these we adopt.

According to one view of religion there is no element of truth in its content. It is due to deception practised on man by others, being an invention of priests, for instance ; or it is due to self-deception. But whatever be the cause of the deception, according to this theory there is no element of truth in the content of religious belief. According to the second view man has been so constituted that he must believe in God, and must express his belief in Him and feelings towards Him in the form of worship. Religion is the inevitable utterance of man's nature, and it is held that the God in whom man believes and whom he worships exists. But there is no such thing as a self-revelation of God. Religion is due to man's activity, and God is silent. Man has been so constituted that if he develops along the lines of his constitution, religion, with the full content of religious belief, is the inevitable result. The third view, without denying what has just

been said, affirms in addition that God has spoken to men and still continues to speak. Revelation, it is said, is a factor in religion. Still, there is nothing absolutely unique in the Christian revelation. The fourth view as to religion is one which accepts the positive elements implied in the second and third of the theories now given, but which contends in addition that Jesus Christ is an absolutely unique personality, and that consequently there is something absolutely unique in the Christian revelation.

Now, as we have already said, our idea of the relation between Philosophical and Religious Theology will depend on the view we take as to historical religion. Let us consider what our conception of the relation would be according to each of the foregoing views in succession. On the view which regards religion in history as due to deception, it will be possible for us, of course, to trace the development of religious belief. But Religious Theology on its constructive side will be an attempt to show that religion is the result of deception. To any one holding such an opinion of historical religion, two attitudes are possible with regard to Philosophical Theology. It may be possible for him to hold that there are no real intimations in man's constitution of the existence of God, and he may go further and say that it is the fact of man's constitution being such as it is

that lays him open to the deception of which religion is the result in history. Or he may say that, although historical religion is due to deception, still man's constitution is such that, if observed carefully, it will lead us to a belief in God. On a knowledge of God derived in this way from Philosophy a religious system could be built which would take the place of the deceptions of historical religion.

Consider again the view which regards religion in history as being simply the development of the human race on the lines of man's essential constitution, and which maintains that religious beliefs are essentially trustworthy, but which denies the reality of revelation. It would be very natural for one holding this opinion to claim that there was a very intimate connexion between Philosophical and Religious Theology. In fact, Philosophical Theology on its constructive side and the Philosophy of Religion would deal with pretty much the same material. Philosophical Theology would reveal the factors in man's constitution upon which a belief in the existence of God could be based. And the Philosophy of Religion would disclose the factors in his constitution out of which historical religion had sprung. In all probability it would be contended that the factors in the two cases were one and the same.

But if revelation is a reality, this fact introduces

an element into religion which at once constitutes an important difference between Philosophical and Religious Theology. We do not mean by revelation just now anything miraculous. By it we simply mean to indicate the fact that not merely has man been discovering God, but that God also has been speaking to man and communicating to him knowledge about Himself. To one believing in the reality of revelation there is a source of information about God over and above that brought to light by Philosophical Theology. Of course, this latter study may show that man by his constitution is capable of receiving divine revelation, but the content of that revelation is discovered when we study religion in history.

If, further, the result of our study of the problem of Inspiration has been that we recognize in Jesus Christ an absolutely unique personality, and consequently in the Christian religion an absolutely unique religion, this will serve to emphasize the difference between Philosophical and Religious Theology pointed out in the preceding paragraph. On this view, not only is revelation a reality, but we have also in Christianity an absolutely unique revelation. Christ is the supreme and a unique seat of authority in religion.

The student will see clearly by this time that our idea of the relation between Philosophical

and Religious Theology will depend on the position we take in connexion with the Philosophy of Religion and the doctrine of Inspiration. It would be out of place for us in this course to express our opinion in detail as to the problems involved in these studies. It is enough really to show how the view of them will affect our conception of the relation between the two main departments of Theological Science.

QUALIFICATIONS FOR THEOLOGICAL STUDY

CHAPTER XI

QUALIFICATIONS FOR THEOLOGICAL STUDY

SO far as Theological Encyclopaedia is concerned, we have completed our task. We accepted the following description of the function of our study: "The purpose of that portion of our subject on which we are now entering is to bring together under a single view the several departments of theological study, so that its extent, together with the grouping, the mutual relations, and the general character of the various branches into which it is divided, may be seen." All this we have tried to do. We have indicated and described the departments of Theology, together with their subdivisions, and we have tried to show the relation in which departments and subdivisions stand to one another and to the whole. The student is now in a position to pursue the actual study of Theology itself, beginning with Philosophical Theology, then going on to

Historical Religious Theology, and finishing with Constructive Religious Theology. But there are a number of points which lie on the border between Theological Encyclopaedia and Theology, to which it would perhaps be well for us to call attention in this last chapter. These points are to a large extent of the nature of principles which ought to be observed in connexion with theological study.

One thing that is quite evident is that the student of Theology should keep an *open mind*. Drummond has laid emphasis on this principle. An open mind is absolutely necessary in connexion with all sciences, and it is as necessary in connexion with the historical aspect of a science as in connexion with its constructive side. Perhaps it is more difficult to secure an open mind in the study of Theology than in the study of any other science. When a student begins the study of Geology, it is not easy for him to have anything but an open mind, for the study is fresh to him, and he does not come to it with a stock of beliefs about it which he has derived from the society in which he lives. But with Theology it is altogether different. Few fathers bring up their children as James Mill brought up his son John Stuart. As a rule, a student approaches the systematic study of Theology after having been brought up in the doctrines of a particular

Church. So it is much more difficult to maintain an open mind in Theology than in any other science. But, of course, by advocating an open mind in the study of Theology, we do not mean that the student should divest himself of the beliefs in which he has been brought up, and start with a clean slate ; all we mean is that his mind should be open to new light from whatever source it comes. His old faith should not be guarded in such a way as to shut out fresh light.

Another point that is fairly clear is that the student of Theology, before he can make much progress in the study, must have a special *aptitude* for it. No one can advance far in the study of Botany if he is blind. No one can become proficient in Mathematics unless he has the faculties necessary for the study, and has them to the degree requisite for advanced work in the subject. The same thing applies to Theology. We do not suppose that anybody would maintain that any one was absolutely devoid of ability to comprehend *any* part of Theology to *any* degree. But there are many who have not much aptitude for the scientific study of theological beliefs. And there are many who have an aptitude for the study of certain sections of Theology, but not much for the study of other sections. The point we desire to emphasize is that the student of Theology must possess the faculties requisite for the study and

possess them to the degree which the study demands.

Again, another condition of progress in theological science is that the student should take *interest* in his work. This applies, of course, to all sciences. Not much advance can be made in any study unless the student is deeply interested in its problems. And although, perhaps, aptitude and interest usually go together, still it is not impossible that in certain cases aptitude for a certain study may be found unaccompanied by any special interest in it. But for the successful prosecution of any study interest in it is as essential as aptitude for it. Of course, it is quite possible for a student to be more interested in one section of Theology than in another. But success in the study of Theology as a whole, and in the study of its several departments, will be in proportion to the interest taken in the particular study.

Once more, the satisfactory study of Theology is impossible unless the student has had *experience* himself of the things which constitute its subject matter. A man may know something of Niagara through descriptions and drawings of it, but his knowledge is not adequate until he has seen the great falls himself. A man may get some idea of a certain alpine plant through books on descriptive Botany, but his conception becomes much

fuller and clearer if he has handled and examined the plant for himself. The same thing applies to the subject matter of Theology. A student may get some idea of what God is from the descriptions which others give of Him, but his knowledge is very imperfect until he has seen God for himself. Even if religion is a mere delusion, it is very difficult for a man to appreciate its character unless he has had experience of the delusion himself. We believe, however, that religion is not a delusion, but that it is rooted in truth. So we maintain that no one can really possess adequate knowledge of the verities of religion unless he has had experience of them. The redemption that is through Christ may to one be a stumbling-block, to another it is foolishness, but to him who has had experience of it, it is the power of God and the wisdom of God.

We have spoken of the qualifications necessary for the successful study of Theology in general. Before we conclude we may say a few words about special qualifications necessary for the study of its chief sections.

Philosophical Theology.—This is a very difficult department of study. As we have explained, it is best treated first of all historically and then constructively. But both on its historical and on its constructive side, Philosophical Theology calls for a great deal of introspection. The

student, before he can make much progress in this study, must be capable of hard and abstract thinking. He needs to examine the ultimate constitution of his own mind and of the world, and the relation in which they stand to each other ; and he cannot do this adequately unless his mind has been disciplined by a Philosophical training. The best preparation, consequently, for this department of Theology is a training in the philosophical sciences—Psychology, Logic, Ethics, Epistemology and Ontology. We constantly meet theological students who lament the defectiveness of their training in Philosophy. They find it utterly impossible to fully understand a work like Martineau's *A Study of Religion*, because they are unfamiliar with philosophical terms and thought, and unaccustomed to the kind of thinking which such a work demands from the reader.

Historical Religious Theology.—Here, as has been already explained, the standpoint of the student is that of the mere historian. So, in order to prosecute his study of this section of Theology with success, he should be able to throw himself into this attitude, and to adhere rigidly to it. The study of general history, during his Arts course, will be one kind of discipline which will prove very useful to the student when he begins to study Theology. For one thing, it will

enable him to adopt and maintain the historical standpoint with greater ease. But it will do more than this. Secular history and religious history are intimately connected with one another, and the one cannot be understood without the other. So a familiarity with secular history will be of great assistance to the student in trying to follow the historical movements in the life of the Church.

Constructive Religious Theology.—The problems of the Philosophy of Religion and Inspiration, which must be considered before we begin the study of Dogmatics and Christian Ethics, need for their satisfactory investigation many of the qualifications necessary in connexion with Philosophical Theology. So a training in Philosophy will be of great advantage in view of these studies also. In the Philosophy of Religion we seek the ultimate ground of religion, and in Inspiration we try to determine, on grounds of reason, the nature and degree of the authority which belongs to the Bible. Evidently, our training in Philosophy will be of great assistance to us in connexion with these tasks. Again, when we begin to build up a system of religious truth, our training in Logic will be of great value. The very word system implies arrangement, and arrangement must be in accordance with some principle. The Welsh mind, which is the one with which we

are best acquainted, has a natural aptitude for philosophical speculation, and a consequence of this is that Welsh students of Theology have a strong predilection for the constructive section of the science.

In conclusion, we would express the hope that whoever reads this little book will find that it aids to clear views as to Theology and its various departments, and increases his desire to make a life-long study of "the queen of the sciences."

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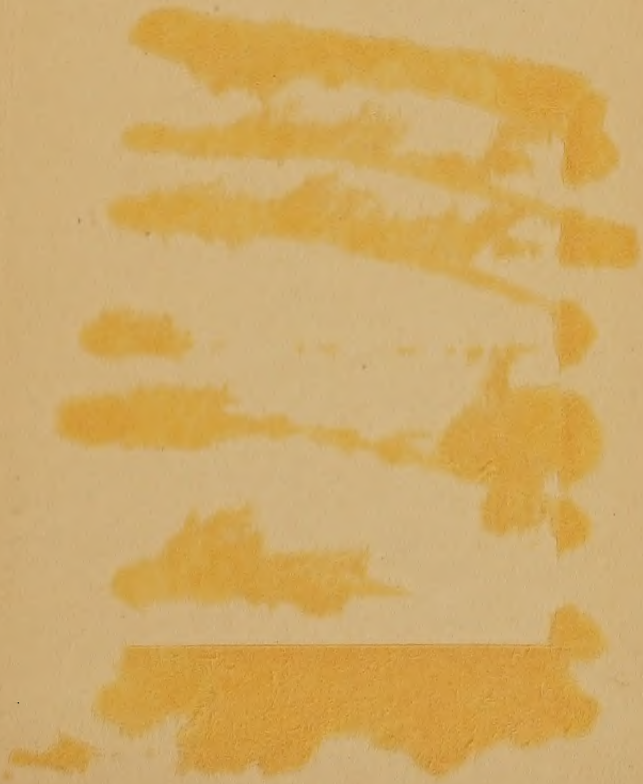

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